



JUVENILE INSTRUCTOR

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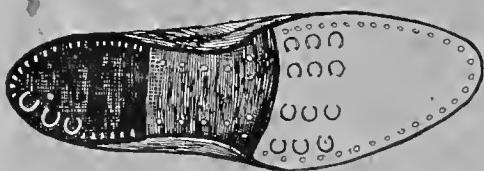


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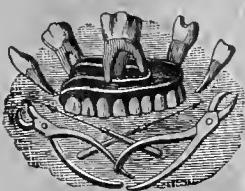
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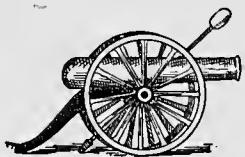
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George Snow

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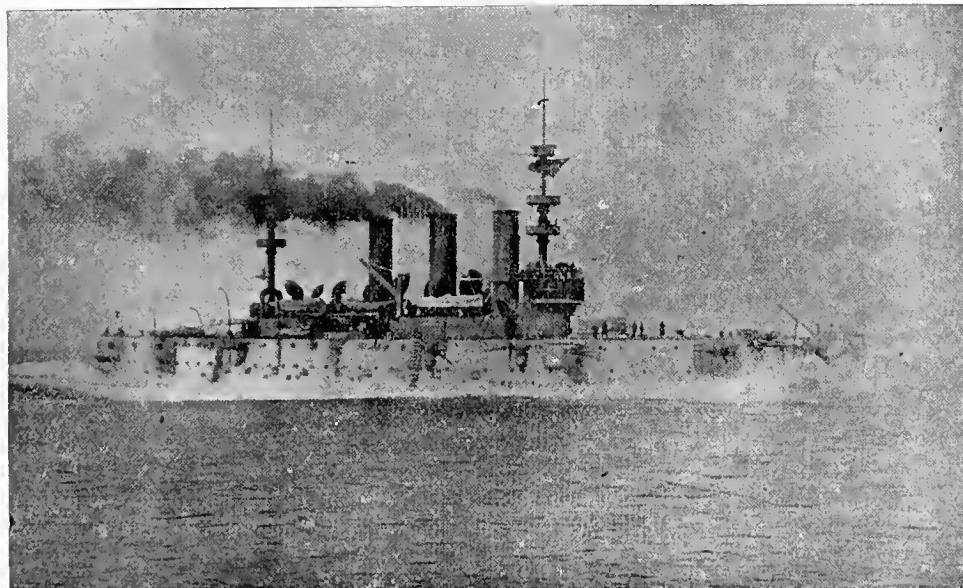
No. 19.

SAMPSON AND SCHLEY.

Something About These Two Distinguished Commanders of the United States Navy.

SAMPSON and Schley, or Schley and Sampson, it matters not which. Both

fixed upon Rear-Admiral Schley as the greater hero of the two; and it is only justice to that brilliant and modest mariner to say that recent events have given him the greater advantage. The bottling of Cervera's fleet in Santiago



REAR-ADMIRAL SAMPSON'S FLAGSHIP "NEW YORK."

are names of distinguished commanders in the American navy, and both have had their merits and achievements widely discussed of late by the people of the United States. It is true that the consensus of public opinion has

harbor was of itself a very clever accomplishment—an accomplishment that was, in view of the elusive character of the Spanish squadron, strongly questioned for a considerable time. The vigilant patrol of the harbor's mouth

through weeks of weary watching under a blazing tropical sun by day, and unseen difficulties by night was a feat scarcely less clever. The complete annihilation of the enemy's ships when they emerged from their place of retreat was a magnificent deed of naval warfare—one that has made Schley's name, and the name of the American navy famous throughout the world.

But all of the credit for this great victory need not be given to Schley. There are others who should share it with him. The coolness, courage and well-directed precision of the captains of the other ships should not be forgotten; nor must consideration for the brave men who manned them be omitted; and it is not. In the language of Schley himself there was "glory enough for all." That statement alone showed the man's magnanimity, and won for him the admiration and respect of every Blue Jacket in the navy.

Schley's flagship was the *Brooklyn*, and she was in the thick of the fight every minute that it lasted. She was in fact the object of concerted attack. Admiral Cervera said it was the Spanish program to sink her as quickly as possible and then put off to sea with all possible speed and outsail the rest of the American ships. But the Spanish program was not to be carried out. He who holds the destiny of men and nations in His own hands was not on the side of the enemy in this contest. Neither was the intrepid courage, the superb discipline and unruffled calmness of the Americans.

It must not be imagined that all these qualities were entirely lacking on the Spanish side, for they were not. There was much courage, dash and gaiety on the part of the enemy's officers, but there was little discipline

among the men who stood at the guns, fired the shots and filled other posts of duty. No one knew better than Cervera himself of the valor of the foe he had to contend with. This is clearly indicated in his response to the Madrid government ordering him from the harbor, wherein he said, "I obey, but in so doing I go to my doom." His presentations and forecast soon received a most emphatic verification, a verification that destroyed the pride of the Spanish navy and wiped Spanish sovereignty and misrule from the western hemisphere.

That Sampson was not present and in active command at this critical moment was merely one of the fortunes of war over which no man had control. The admiral was elsewhere attending to important duties connected with the campaign against Santiago. That he was elsewhere will probably always be the greatest regret of his life; for had he been in the battle and directing its forces, then he, and not Schley, would have been the hero. As it is, Whittier's well known lines:

"For of all sad words of tongue or pen,
The saddest are these: 'It might have been,'"

have peculiar significance and weight with him.

Sampson is a very brave and efficient commander. But he has the misfortune of being ungenerous if indeed he is not vindictive towards brother officers. He has been a strong favorite with the administration, and it is a question whether that has not been a detriment to him. "The fact that he was "jumped over" Schley in the matter of command and given greater promotion has placed him in an unenviable light before the American people. That Schley was in charge of the American fleet, and that the victory was won under his splendid leader-

ship must ever remain a recorded fact in history.

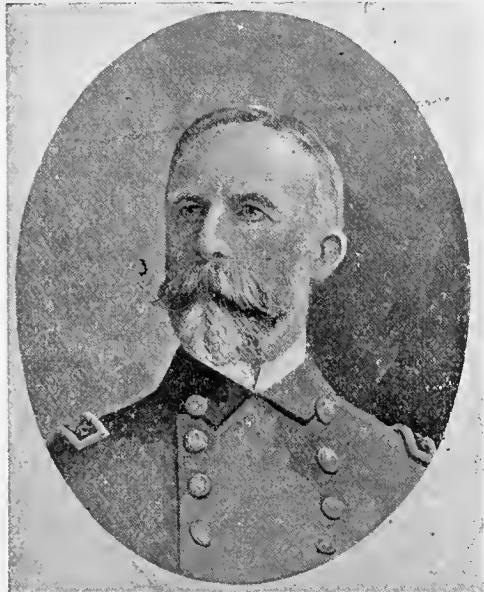
But the reader will be interested in knowing something more of Sampson and Schley than the war with Spain has revealed. They have other and gentler characteristics than those that are associated with carnage and destruction.

At the outbreak of the war Captain William Sampson was specially designated by the President as acting rear-admiral, commanding the North Atlantic fleet, sent to Cuban waters to engage

tive quiet and was not unlike that of other boys among whom he grew up.

It will probably be of more than local interest to know that Sampson owns the Hill Cumorah out of which the Prophet Joseph Smith received the golden plates from which the Book of Mormon was translated. The noted eminence is on the admiral's farm. It is said that he is proud to point it out as the place where "Mormonism had its beginning." One of Sampson's brothers, George, works the farm and employs two cousins to assist him in the heavier labor. The house in which the admiral was born still stands as the south terminus of Prospect Hill in a better state of preservation than when it sheltered him as a boy. Miss Hannah Sampson, a spinster sister of the commander, presides over it and is proud of her relationship to him.

Admiral Sampson's domestic life has been most happy though clouded once by the death, after sixteen years of marriage, of his wife who left him two lovely daughters. The admiral is now married again and, when on land, lives happily and unpretentiously in a little cottage in Glen Ridge, New Jersey. By his last wife he has two boys, Ralph and Harold, aged eleven and eight years respectively. The daughters by his deceased wife are both married to naval officers, Lieutenant Roy C. Smith and Ensign H. K. Jackson. Both officers promise to give good accounts of themselves in their chosen calling. Jackson has already demonstrated his bravery. It was during the terrific hurricane in the harbor of Apia, Samoa, in 1889, when the ships of the American, English and German navies, stationed there were caught in the storm, wafted about like corks and dashed to pieces. This storm, by the way, was witnessed by a



REAR-ADMIRAL SAMPSON.

the Spanish squadron and bombard Spanish fortifications. He was born in Palmyra, Wayne County, New York, February 9th, 1840. His people still live there and he visits them as frequently as his official duties permit. Among the country folk of that section he is known as in his boyhood, by the familiar name of "Billy Sampson." His early youth was spent in compara-

number of Mormon Elders from Utah, and some of them brought fragments of the ill-fated vessels, as mementos of the most furious and destructive gale they had ever seen. When the storm was at its fiercest and when it appeared certain that his ship would go over on its side and be dashed against the rocks, Ensign Jackson led his men to the masts and formed what has since been styled the "human sail." The heroic and dangerous deed won for the young seaman much favorable comment at the time. Congress appreciated his act to the extent of passing a special act retaining him in the service when he otherwise would have been dropped out, for the time being at least.

Sampson's parents were poor but always intensely patriotic. The son, as he grew up, gradually imbibed the same spirit. He was always studious and early showed that he had in him "the stuff of which men are made." Through the efforts of a prominent and influential citizen who greatly admired the lad, an appointment to the Naval Academy was secured for him, and on September 24th, 1857, he entered that institution and graduated four years later. This was at the beginning of the War of the Rebellion, and he rose rapidly in rank. While serving as lieutenant on the monitor *Patapsco* he first came into public notice for heroic conduct. The *Patapsco* was attached to the Federal blockading squadron off Charleston. It was well known that the harbor was filled with mines in anticipation of naval attack. To enter was a most hazardous undertaking. Still it had to be done. Sampson was the man to do it, and like Hobson, of *Merrimac* fame, he "did it." His orders were to precede the fleet and remove or destroy all explosives so the other ships could

safely follow. There was no hesitation on Lieutenant Sampson's part. He ordered his men behind iron bulwarks on deck, and then entirely alone and unprotected stepped to the front as a veritable shower of shot and shell fell on and about the monitor. But on she went regardless of danger until a submarine torpedo was struck. Then there was an explosion that rent the ship asunder and sent seventy of her crew to the bottom of the bay. Sampson himself was hurled high into the air and with twenty-five other sailors found himself struggling against a watery grave. He managed to save himself and next day reported for duty as though nothing unusual had occurred.

After the war Sampson was sent with the European squadron for two years, and was then ordered home to act as instructor in chemistry in the Naval Academy. Subsequently he was sent with the squadrons to European and Asiatic waters. For four years beginning in 1886 he was superintendent of the Naval Academy, and in 1890 was placed in command of the *San Francisco*, with which he remained for two years. He received his commission as captain in 1889. In 1892 he was made chief of the bureau of ordnance and filled the place with signal ability until June, 1897, when he was given command of the *Iowa*, Uncle Sam's biggest battleship, now in command of "Fighting Bob" Evans, who received his appointment as naval cadet, at the hands of Hon. W. H. Hooper, while that gentleman was representing Utah in the halls of Congress. It was but a short time before the war with Spain that Sampson transferred his flag to the *New York*. Sampson is a cultured scholar and scientist, thoroughly skilled in the knowledge of the use of explosives, for

which reason he was made president of the *Maine* board of inquiry. He is known to be as cool as he is brave, as aggressive as his sharp eyes indicate that he is keen. His recent promotion is the most important of all. He is now a rear-admiral and has been chosen to represent the United States on the commission that will have to do with the Spanish evacuation of Cuba.

Commodore Winfield Scott Schley, now rear-admiral, hails from the State of Maryland, where he first saw the

and completely. When he gets through there is absolutely nothing left for anyone else to attend to. This has been shown many times in his life almost as thoroughly as when he had his little meeting with Cervera just outside the harbor at Santiago.

Physically Schley is well proportioned. He is five feet nine inches in height, has a broad, deep chest and squarely set shoulders. He has blonde hair, gray-blue eyes in which there is nearly always a merry twinkle. The silver is fast coming into his hair and beard showing the hardships endured in earlier life. In 1861 Schley was made master, a grade that has since been abolished. In 1862 he was a lieutenant, and four years afterwards a lieutenant commander. In 1874 he was a commander and in 1888 a captain. On February 5th of the present year he was made commodore and placed in command of the flying squadron.

During the troubled period of civil strife in the sixties he performed much active and effectual service in the blockading squadron especially in the capture of Port Hudson, in 1863. He also did notable work for the government in conducting the Greely relief expedition in 1884. From 1885 to 1889 he was chief of the bureau of equipment.

Schley's father was a leading Maryland lawyer who himself had a strong inclination for nautical life. His widow, mother of the subject of this sketch, said of the son: "Scott was always fond of the sea from boyhood, and never seemed at home upon land. He loved his wife first and his ship next. I remember hearing him say the last time I saw him: 'On board ship I feel at home. On land I feel as if I was good for nothing.' His father was always, when a boy, anxious to enter the navy,



REAR-ADMIRAL SCHLEY.

light of day, October 9, 1839. He entered the Naval Academy at seventeen and graduated at twenty-one. As a boy he was full of harmless mischief and good humor, although a hard student and thinker. He is as much of a humorist today as ever, and has a wife of the same sunny disposition. Schley is impulsive but not erratic. He is a hard fighter and rather likes the business. What he does he does quickly

but his father, Scott's grandfather, put his foot down on it, and he never got to sea. With his sons it was different, for three of them entered the navy."

Schley's domestic relations have been very pleasant. He has three children, two sons and a daughter. All are happily married. The admiral is very fond of his family, and they are of him. His temperament is one of constant sunshine and good nature. But when he makes up his mind he does so

followed showed that God was with us that day." To the correctness of this conclusion the American people unreservedly answer, "He was."

Colonel Argus.

A MORMON YOUTH AND INGERSOLL.

(CONTINUED FROM PAGE 603).

As quoted in a previous article, Mr. Ingersoll says: "The Bible puts out



REAR-ADmiral SCHLEY'S FLAGSHIP "THE BROOKLYN."

quickly and without making mistakes, for he has the keenest kind of perception. He is a man of strong religious faith and believes implicitly in the existence and power of God. This was clearly exemplified in a statement made after the Santiago battle when he said: "As we saw the Spaniards coming out of the harbor I thought I could hold them until our other ships got in range, but they came very fast and I made up my mind to tackle the whole lot. What

the eyes of science." Now, I do not agree with Mr. Ingersoll in this; for I have been taught, and I believe correctly, too, that there is no conflict between true science and true religion. Let us see whether the Bible puts out the eyes of science.

In Genesis i:1 we read: "In the beginning God created the heavens and the earth." Here Moses places the Creator before all created things.

This is in perfect harmony with

nature, which teaches that something always was; that at the back of all created things there was an Intelligent Mind, and this eternal and intelligent Being was God. "The existence of God and the origin of the material universe are treated in a single sentence. We are not told *how* God created the heavens and the earth, nor *how long* He was in doing it. The heavens include the sun, moon and stars—all but the earth. Moses begins his account with all these in existence. He leaves to science the task of finding out how all were produced, and does not say anything about the order in which the heavenly bodies were created. * * * Science perfectly agrees with this. By whatever method produced, there was a time when the heavens and the earth stood complete as they now appear.

"'And the earth was without form and void, and darkness was upon the face of the deep.' 'Without form,' that is, it was not yet fully organized in respect to land and water, mountain and plain * * * 'void,' it was destitute of organized beings, and man had not yet appeared as its chief occupant. 'Darkness was upon the face of the deep;' the shoreless and chaotic sea of mingled elements was in unbroken darkness; the light of neither sun nor star could penetrate the gloom. According to science and especially the Nebular Hypothesis, this was once the condition of the earth, and no scientific writer could select better terms by which to bring the earth, in this condition before the mind."*

Finally we come to man, the latest of God's creations. "And God created man in His own image." Science says that the highest, greatest and latest created form is man, and "as far as

scientific researches have gone, no fresh species of plants and animals have appeared since man."†

Moses has given us an account of a universal deluge. Science says nothing against such a flood. Indeed the Bible account is strongly corroborated by the science of history, since all nations have traditions of a flood corresponding with the one mentioned in the Bible.

Again, in Deuteronomy xxxii, 2 we read, "My doctrine shall drop as the rain, my speech shall distill as the dew." "These words," says Cumming, "are not vaguely used. They hold the knowledge of the most exact and accurate science. He says, first of all, 'my doctrine shall drop as the rain.' How does the rain fall? It drops. But what is a very recent discovery of the nature of the creation of dew? You know that when spirits are formed it is the vapor that goes off from the boiling liquid or substance that is turned into spirit, condensed by cold. Rain drops; that is literally and strictly true. How is dew created? It is literally distilled. It is the condensation of the watery vapor that floats near the surface of the earth. That was not known a hundred years ago. Then how did Moses know it? He speaks in language most exact; the rain drops; the dew is distilled. The disclosure of modern observation is that the dew does not drop, that it does not fall from the clouds, that it is the condensation of watery vapor that floats upon the surface of the earth. Therefore Moses was scientifically right."

The expression in Joshua x: 13—"The sun stood still"—was for years pointed out as contradicting science. "This expression," says an able writer (J. M. Sjodahl), "was formerly thought suffi-

* Everest.

† J. E. Talmage.

cient to kill the whole Bible, that is, before the discovery was made that the sun really is moving as well as the earth. When it once had been established that the sun is moving, too, the supposition became very probable that the arrest of the course of the sun was the primary cause of the arrest of the course of the earth, and Joshua's expression was seen to be correct. It is remarkable that the arrest of the course of the moon is expressly noted in that passage, as an indication, I think, that the inspired author knew the true connection between these bodies—the sun, the earth and the moon. As soon as the fact had been discovered that the sun was a moving body, efforts were made to find the central point of its course. And Alcyone, a star in the Pleiades, has been pointed out as this centre. Now, in the book of Job, xxxviii, 31, the question is put, 'Canst thou bind the sweet influences of Pleiades?' And oriental scholars inform us that the word used for 'Pleiades' is from a root the meaning of which is an *axle* round which something turns."

Thus we see that "Science has nothing to fear from the Bible, and the Bible has nothing to fear from science."

W. A. M.

(TO BE CONTINUED).

A TOAD'S VITALITY.—M. Victor, the French naturalist, says that a toad will live twenty-eight months completely embedded in plaster of paris poured on as a liquid, and then allowed to harden.

THE manners of the ill-mannered are never so obvious, unbearable, and exasperating as they are to their own nearest kindred; but this ought not to be. If we can be pleasant and courteous and well-mannered anywhere, surely it should be in our own homes.

MISSIONARY LIFE.

(CONTINUED FROM PAGE 623.)

First Experience in the Field.

The excitement or the interest of travel generally keeps up one's spirits while on the way; but soon the journey is at an end. Arriving at the headquarters of the mission to which they have been appointed, the missionaries are assigned to various conferences or fields of labor. During the short time they have traveled together they have become quite attached to each other. They appreciate one another the more through being alike newly separated from near friends and traveling through strange lands among strange people. It is another affecting experience to part from one another; and when each one finds himself singly cast among strangers, or rather among new friends, he is for a little while lonesome. If he allows himself to take a gloomy view of the situation he may feel somewhat home-sick; and if he makes no effort to cast aside his gloomy thoughts he will soon be feeling extremely unhappy. He can encourage this feeling until it becomes a serious malady that can only be cured by the most heroic treatment, or else have the cause removed by the most unheroic method—that is by returning home at once. On the other hand, if the newly-arrived missionary fully determines to go to work immediately, to become familiar with the labor before him, to get acquainted with the people, and make himself at home among them, and take advantage of every circumstance that surrounds him, he will soon feel quite contented so far as his personal comfort is concerned.

Although people are inclined to regard it as a trifling ailment, and extend

no sympathy for those who suffer with it, home-sickness is a very serious affliction. It is even fatal in some instances. A soldier of a Massachusetts regiment is reported to have died in Cuba recently through home-sickness. Fortunately there are remedies for the complaint in cases where missionaries are attacked with it. The most effective remedy is for the one afflicted to go to work at once upon his missionary labors. He may meet with rebuffs, but such experience will be just what is needed to dispell the feeling of home-sickness and to inspire him with a determination to battle against discouragement.

A young man who is now in the mission field related that when he first arrived in his place of labor he felt symptoms of home-sickness. He determined to shake off the feeling at once, and went out to deliver tracts and seek to get Gospel conversations with the people. The first man he met opposed him and used considerable abuse. This treatment aroused him to put forth efforts to defend the cause he represented as well as his own character, for both were attacked. It also furnished a favorable opportunity for doing so, as the man made charges which he felt fully able to refute. The young man did not retaliate with abuse, but patiently and in a kindly spirit, undertook to set the truth before his misinformed opponent. His pleasant manner and humble spirit conquered his antagonist and made him a lasting friend. The missionary received a standing invitation to his house, and besides this the gentleman who first opposed afterwards, with his family, attended meetings and they all became interested in the Gospel. The missionary continued his active efforts and had no more feelings of home-sickness. He is at the present

one of the most energetic and successful workers in the field.

There have been instances where missionaries have returned home on account of home-sickness, but almost invariably they have felt dissatisfied with themselves until they have returned to their fields of labor and made a more successful effort to fill a mission.

Lack of Ability.

If he has not done so before, a young missionary, just beginning his labors, will soon discover his lack of ability to express his thoughts as he would like to. He may fully believe in the Gospel or may even have a strong testimony of its truth, yet he will find that it is not so easy to intelligently and fluently explain his reasons for the belief within him. He may be fairly acquainted with passages of scripture that go to prove the truth of the ideas he entertains concerning the Gospel but cannot readily turn to nor repeat these passages. By contrasting his ability in this line with that of missionary companions who have been longer in the field, he keenly senses this fact. As is sometimes the case, he may have gone to his field with the expectation that the Lord, through His Holy Spirit would inspire him with words to say, immediately when he made the attempt to speak, without any study or thought upon his own part. In his little experience at home he may have observed the remarkable improvement in some young man's speaking abilities after performing a mission. Not knowing what discipline this particular young missionary had to go through while absent, a person might thoughtlessly get the idea that his ability was acquired without effort.

It is not long, however, before the new missionary realizes that it is necessary

for him to do his part if he expects to make progress. He learns the truth of the saying, "the Lord helps those who help themselves." He discovers that he must store his mind with knowledge in order that the Holy Spirit may bring things to his remembrance. He finds that the Lord does not, unless for special purposes, reveal direct through His Spirit truths that are already known to mankind: for has He not commanded His children to "search the scriptures," to seek "out of the best books words of wisdom," and to "seek learning even by study, and also by faith"? These facts dawn upon his mind in an early stage of his experience. His very first attempt to present the Gospel in private conversation or by public speaking may cause him to realize the necessity of study and preparation. He may perchance, as is most likely, be confronted with a question that he cannot answer. He is baffled for the time being, but it only serves as an impetus to study and prepare to meet the question in the near future.

The writer recollects hearing of an instance where a young missionary who had newly arrived in the field, went to visit his relatives with the view of talking to them about the Gospel. His relatives, thinking perhaps that they were not well enough posted to discuss the subject with him and show wherein he was in error, as they supposed, sent for their minister to have him hear and answer their missionary kinsman's doctrines. The result of the conversation was very humiliating to the young missionary. While he knew he had the truth, the minister was easily able to vanquish him in argument, being versed in theological sophistry and posted on the scriptural passages that suited his purpose. The effect of the interview

proved to be of much benefit to the Elder, although embarrassing at the first. The experience made him resolve to study earnestly and meet his opponent at a later date when he would be prepared to set forth the claims of his people in a more satisfactory manner. This resolution he carried out. After preparing himself he sought another interview with the same minister at the home of his relatives. This time he was enabled to confound the clergyman in every argument brought forth to oppose him.

A somewhat similar instance was that of another missionary who had been asked some questions regarding the doctrines of the Latter-day Saints which he was not able to answer satisfactorily to himself. He felt deeply mortified on account of his inability, and undertook to study the questions thoroughly that he might not again be found unable to answer them. He afterwards remarked that he had never studied so hard before in his life; but he accomplished his object and felt well repaid for his efforts, as they brought so much enlightenment to his mind.

Being compelled to beat a retreat may be somewhat disheartening for the moment, but such an experience is what is needed to develop within the mind of the missionary a thorough knowledge of the first principles of the Gospel. With this added knowledge comes enlightenment through the Holy Spirit, and his testimony of the truth of the Gospel is strengthened. The more he learns about the Gospel the more beauty and truth he discovers in it, and the greater is his faith. His interest in the work grows, his enthusiasm is awakened and he becomes developed in many ways. He is more anxious to declare his message to the people and bear testimony to what he knows. His dread

of obstacles decreases, and he actually takes pleasure in surmounting difficulties that arise. Opposition is a stimulant which he rather likes to encounter.

E. F. Parry.

(TO BE CONTINUED.)

THE GOSPEL IN ANCIENT BRITAIN.

CHAPTER XI.

The Various General Councils of the Early Christian Church—How the British Church Was Therein Represented—The Bishops in Britain—Arianism—Its History and Doctrines—The British Church at the End of the Fourth Century.

(CONTINUED FROM PAGE 592.)

CONSTANTINE in one of his edicts says: "We call God to witness the Savior of all men, that in assuming the reins of government we have never been influenced by other than these two considerations—the uniting all our dominions in one faith, and restoring peace to a world torn to pieces by the madness of religious persecution."

Whether these words be sincere or hypocritical, the emperor undoubtedly labored for the unity of the church. That unity possibly may have been desired by him simply to consolidate his power, it may have been sought by peculiar methods, and his efforts may have been to a great extent unsuccessful, as the results were certainly transient, but it was he who convoked the great councils of the Christian churches at Arles and Nice where the assembled prelates and officers endeavored to decide what doctrines and practices were orthodox, and upon which should be placed the ban of heresy.

The letter of the emperor calling the council at Arles may not be very interesting to the general reader, but it is important to the student of history as

showing the demoralized and divided condition of the church in Constantine's days. As given by Eusebius it reads as follows:

"Constantine Augustus to Chrestus bishop of Syracuse. As there were some already before who perversely and wickedly began to waver in the holy religion and celestial virtue, and to abandon the doctrine of the catholic (universal) church, desirous, therefore, of preventing such disputes among them, I had thus written, that this subject, which appeared to be agitated among them, might be rectified, by delegating certain bishops from Gaul, and summoning others of the opposite parties from Africa, who are pertinaciously and incessantly contending with one another, that by a careful examination of the matter in their presence, it might thus be decided. But since, as it happens, some, forgetful of their own salvation, and the reverence due to our most holy religion, even now do not cease to protract their enmity, being unwilling to conform to the decision already promulgated, and asserting that they were very few that advanced their sentiments and opinions, or else that all points which ought to have been first fully discussed not being first examined, they proceeded with too much haste and precipitancy to give publicity to the decision. Hence it has happened, that those very persons who ought to exhibit a brotherly and peaceful unanimity, rather disgracefully and detestably are at variance with one another, and thus give this occasion of derision to those that are without, and whose minds are averse to our most holy religion. Hence it has appeared necessary to me to provide that this matter, which ought to have ceased after the decision was issued by their own voluntary agreement,

now, at length, should be fully terminated by the intervention of many.

"Since, therefore, we have commanded many bishops to meet together from different and remote places, in the city of Arles, towards the calends of August, I have also thought proper to write to thee, that taking a public vehicle from the most illustrious Latronianus, corrector of Sicily, and taking with thee two others of the second rank, which thou mayest select, also three servants to afford you service on the way; I would have you meet them within the same day at the aforesaid place. That by the weight of your authority, and the prudence and unanimity of the rest that assemble, this dispute, which has disgracefully continued until the present time, in consequence of certain disgraceful contentions may be discussed, by hearing all that shall be alleged by those who are now at variance, whom we have also commanded to be present, and thus the controversy be reduced, though slowly, to that faith, and observance of religion, and fraternal concord, which ought to prevail. May God Almighty preserve thee in safety many years."

There were three British bishops present at this council: Eborius, bishop of York; Restitutus, bishop of London and Adelfius, bishop of Caerleon. The bishop of London was accompanied by Sacerdos, an elder, and Arminus, a deacon. The subjects considered and decided upon were—the observance of Easter, the discipline of the clergy, and lay communion.

The bishops of York, London and Caerleon are said to have held the position which in later times was occupied by those to whom was given the title of archbishop. The bishop of York was superior in authority to the other two;

but at the various grand councils of the whole church these three represented the church in Britain. They not only did so at the Council of Arles in A. D. 314, but also at Nice in 325, at Lardica in 347, and at Ariminum in 359. Whether after the original pattern these bishops represented a presidency of three in the British Isles, or whether it was simply an accident that there were three and no more I have not been able to discover. One writer states that the bishop of York presided over seven bishops, he of Caerleon over seven, and London over fourteen, making in all thirty-one bishops in England and Wales.

But few of the names of the Bishops of these early times have been preserved. We can give but five of York:

1. Sampson, appointed by King Lucius about A. D. 180.
2. Taurinus, appointed by Constantius Chlorus, about A. D. 304.
3. Eborius, who signed the decrees at Arles in 314.
4. Parannus, appointed by King Arthur about 522.
5. Tadiacus who in the time of the Saxon persecution, A. D. 586, fled into Cornwall or Wales.

Of the bishops of London, the first was Theanus. It is said that (with the resistance of Cirau, chief butler to king Lucius) he built St. Peters, Cornhill, London, A. D. 179.

2. Eluanus, who converted many Druids* to the Christian faith. He is said to be one of those sent by Lucius to Rome, to which reference has already been made.

Then follow fourteen others in their

* Mr. Toland in his "History of the Druids" asserts "that none came sooner into the Christian religion, or made a better figure in it, than the Druids."

regular order, but as scarcely anything is known of them except their names those names alone would be of little interest to our readers.

The thirteenth was Restitutus, who attended the Council of Arles, and subscribed the canons as "Ex provincial Britanniae Civitate Londineuse Restitutus Episcopus." He is described by the Madgeburg Centuriators as—"Restitutus, a Briton, archbishop of London, a married man, * * * was a man of varied learning for his age, but had a most modest and courteous demeanor; who among other things wrote a book to his countrymen, the Britons, on the Council of Arles, and several letters to Hilary of Poictiers."

14. Fastidius, who flourished about A. D. 420. There is still extant a short treatise supposed to have been written by him, *De Vita Christiana et Viduitata Servanda*. He is mentioned by Gennadius of Marseilles, who wrote about the year 490. Trithemius says, he was a person very learned on the Holy Scriptures, an admirable preacher, and of an exemplary life. Bale further states, that upon his being consecrated bishop, he preached all over Britain, and was metropolitan of London. The work of Fastidius was published at Rome by Holstein in 1663, and may also be found in the appendix to the sixth volume of the Benedictine edition of the works of St. Augustine.

So we could continue to give the names of the bishops of Caerleon, Llandaff, St. Davids, Whitherne (Scotland), Bangor, St. Asaph, Llan-Badarn-Vawr (Cardiganshire), St. Andrews, Glasgow, the see of the Isles, Cornwall, etc., with brief accounts of the lives and acts of many, all of whom belonged to the ancient British church and held their positions before the ar-

rival of Augustine from Rome in A. D. 596. But to do so we fear would be very tedious to the great majority of our readers. The great truth that we desire to impress by reference to these bishops is that a church was organized, though doubtless soon apostate, far and wide in the British Isles centuries before representatives of the Roman Pontiff trod its soil.

The great ecumenical council at Nice was held in A. D. 325, or about eleven years after that held at Arles. It was convened by the Emperor Constantine to establish in the church uniformity in the observance of Easter and for the suppression of Arianism. There were present at this council 380 bishops. Then in A. D. 347 followed the council of Sardica, at which the doctrines of the Arians were again the subject of consideration and condemnation. In A. D. 359 Constantius, the son of Constantine, assembled the council of Ariminum to decide, like the preceding councils, upon the Arian controversy. More than 400 bishops of the western church were then present. Regarding these bishops Sulpitius Severus writes: "Unto all of whom the emperor had ordered provisions and apartments to be given. But that was deemed unbecoming by the Aquitans, Gauls and Britons; and refusing the imperial offer, they preferred to live at their own expense. Three only from Britain, on account of poverty, made use of the public gift, after they had rejected the contribution offered by the others; considering it more proper to burden the exchequer than individuals."

As the church in Britain was seriously disturbed by this Arian controversy it may be well to say something of its history and teachings. Like other sects that gradually departed from the original

faith as taught by Jesus and His disciples, it had truth and error mixed in inseparable confusion. Regarding it from the light that we can obtain from the writings of its friends and its opponents it is difficult to say whether it or some other of the bitterly contending parties preserved most of the truth in their systems.

Arianism was named after Arius, an elder of the church at Alexandria. In opposition to his bishop, Alexander, Arius asserted that there was a time when the Son was not co-equal, since the Father who begot must be before the Son who was begotten, and the latter therefore could not be eternal. As many prominent bishops sided with Arius, synods were called on both sides, and the most acute intellects of the church discussed the question. The general council of Nice, attended by 300 bishops condemned Arius and declared the Son to be consubstantial with the Father; but Arius nevertheless gained the favor of Constantine and won many new adherents. After his death (336) the movement spread more rapidly than before. When Constantine died in 337, the empire was divided among his three sons, two of whom, Constantine and Constans in the West, accepted the Nicene creed, while Constantius in the East was a decided favorer of Arianism. An anti-Nicene council at Antioch (341) consisting of ninety bishops, issued decrees on the ground of which Athanasius, who in 338 had returned from exile to his diocese, was again deposed. In the West, on the contrary, a synod at Rome in 343 declared Athanasius innocent of the charges preferred against him and the authors of his exile heretics. In order to put an end to this conflict, Constantius and Constans (Constantine had died in 340) convoked the

general synod of Sardica, in Lower Moesia in 343 or 344. The Arians having a minority of the 176 bishops present, held a council of their own, at first in the imperial palace in Sardica, and subsequently at Philippopolis. Each party anathematized the other; but the Niceans triumphed. Constantius so far yielded to the remonstrances of Constans as to allow the return of Athanasius (349); but when he became, soon after, sole ruler of the empire, his influence at the synods of Arles (353) and Milan (355) secured the condemnation of Athanasius and the adoption of the Arian decrees. Pope Liberius and several bishops, among them Athanasius, were banished, and Arianism was completely successful. The sect now became divided into strict and moderate Arians. Several synods were held for the purpose of healing these divisions. At the second great synod of Sirmium (357) a confession of faith was adopted, to which not only the strict Arians, but even the Nicene bishops, including their leader Osius of Corduba, subscribed. But the confusion became greater than ever. Council after council, synod after synod was convened, but the confusion grew. Sometimes the Arians triumphed, sometimes their opponents; but by degrees the followers of Arius were crushed out, their churches were taken from them, their clergy were anathematized and deposed. In the centre of the Roman power this took place, A. D. 381, but in the outlying provinces it lingered longer. The Goths, Vandals, Lombards, and various Germanic and northern tribes accepted Arianism as their form of Christianity and held to it for several hundred years, and it cannot be said to have become extinct as a sect until the middle of the eighth century. The principal doctrine

of the Arians as opposed to the other sects appears to have been that they taught that the Son is of a nature similar to (not the same as) the Father and is subordinate to Him. The tendency of this doctrine, at that age, was toward the denial of the divinity of the Savior, the opponents of the system claiming that the Arians believed that Christ was "a creature liable to fall into sin."

At first Arianism secured no foothold in Britain. Hilary of Poictiers in an epistle congratulates, among others "the bishops of the provinces of Britain" with having continued undefiled in the Lord. Later (A. D. 363) Athanasius describes the churches in Britain as still adhering to the true faith as he believed it and contended for it. A change however took place. Gildas and Bede both speak of the spread of Arianism on these islands. Bede tells us: "That peace continued in the churches of Britain until the time of Arian madness, which, having corrupted the whole world, infected this island also, so far removed from the rest of the globe, with the poison of its errors." This account Bede seems to have transcribed from Gildas, who says, "This holy union between Christ and his members remained until the Arian treason caused deadly dissension between brothers inhabiting the same house, and which inflicted dreadful wounds upon this country which is ever desirous to hear something new, and remains constant long to nothing." Arianism appears to have first obtained power in Britain about A. D. 383 when Gratian was governor of Britain, Gaul and Spain.

The closing years of the fourth century were distracted by religious contentions. Other than this we know little of the condition of the church in

Britain. Though there were many men who lived holy and noble lives the great body of the clergy were corrupt. Heresy, division, and corruption were then the prominent features of the church's history.

George Reynolds.

(TO BE CONTINUED).

THE SCILLY ISLANDS.

SOME forty or fifty miles off Lands End, England (extreme south-western coast) are the Scilly Islands—three hundred and sixty-five, counting all the rocks that show above high tide, and as many more perhaps if you count them when the tide is out. I have often heard the remark "the jaws of death," but I never knew just how they looked or where they were located, until I saw the Scilly Islands while in open sail boat, trying to beat from one island to another during a storm, says a writer in the *Country Gentleman*. "Jaws of death" they are—the sharp ragged rocks and islands representing tusks and fangs that have literally masticated great ships of wood and iron (one is as palatable as the other) not by the dozen or score but by hundreds (the guidebook says "by thousands.")

Five of the islands only are inhabited--St. Mary's, St. Martin, Tresco, St. Agnes and Breher. The first mentioned island is about two and one-half miles long and one and one-half wide. The last is only about a mile long and half as wide.

There is hardly a farmhouse or fisherman's hut on any of the five inhabited islands but exhibits relics of wrecks that have been washed ashore at their doors. One farmer, who has taken a little pains to preserve and collect the figureheads that have washed ashore from wrecks has

twenty or more set up in various styles about his place; and in many other places you will find one or more. Since the British Government erected the new lighthouse called "The Bishop's Light," wrecks are not so frequent. The Bishop's Light is by the way the first light sighted by vessels after leaving New York for Southampton or London, and is one of the most powerful lights on the British coast—it may be seen for twenty miles at sea. But every rock of the Scilly Islands has a story of a wreck, and the storms of every winter strew the shores with wreckage, some of it over a century old. These islands, no doubt, mark the most extensive marine grave-yard in the world, and "when the sea gives up its dead," there will be hardly standing room on shore for the thousands who have perished there.

These little islands, although less than fifty miles from the mainland, enjoy a climate weeks, and I may say months, earlier than the mainland. January on the Scillies is quite the same as April in London. A branch of the gulf stream which separates from the main stream somewhere in mid-ocean taking a southerly course, touches these islands and transforms them from the temperate to the semi-tropical zone. This same branch of the gulf stream influences Guernsey and Jersey in much the same way, making the seasons there much earlier than in England, only a hundred miles away.

What a mighty influence this gulf stream has! One never ceases to marvel at its power. I believe the Scilly Islands are the nearest approach to England that the gulf stream reaches; the main stream touching land only in the northern part of Scotland and the Orkney and the Shetland Islands. Still farther north we have something of the same conditions in the island of Unst,

Shetlands, which is in latitude sixty-six miles north of Cape Farewell, Greenland; yet the inhabitants there enjoy a climate not unlike New York City, although it is over 1,300 miles farther north. So the Scilly Islands are over 600 miles north of New York City in latitude, touching the northern part of Newfoundland; still, these islands enjoy a climate not unlike Savannah, Georgia.

In Scilly, spring begins at Christmas time. They also begin cutting flowers for market about that time or soon after, and keep it up until the end of March. The inhabited islands are given up almost entirely to growing cut flowers—daffodils and narcissus. There are between five and six hundred acres of these flowers on the island of St. Mary's alone, while nearly every acre of available land on the other inhabited islands is also in flowers. Some of the largest farmers have from twenty-five to thirty-five acres in flowers, but five to seven acres is about the average. The flowers are tied in bunches of one dozen each and packed in shipping boxes holding six dozen bunches. One hundred and sixty of these boxes are estimated to weigh a ton, and five hundred tons is about the yearly output. The past season, however, has been most unfavorable, less than half of that quantity being shipped.

The native Scillonians have a past with a history. They were smugglers on an extensive scale, and those who were not engaged in smuggling were pirates, while the business of those who remained at home was to lure ships on the rocks for plunder. The islands were used by the Romans as a place of banishment, and later they became a refuge for outlaws and deposed rulers. With such a history and such an ancestry, it is passing strange that these

islands are now the most extensive flower gardens in the world, and should burden the soil with such beauty and fragrance.

All houses are built of stone, usually have straw (thatched) roofs that have a sort of netting thrown over them with wooden pegs along the eaves to stake them down. This is to protect them from wind storms, which at times are very severe.

The flowers are planted in patches that seldom exceed a third of an acre. These patches are separated by hedges to protect the flowers from wind storms—the principal source of failure. The blooms are all gathered while still in the bud, and are carried into hot-houses or a room especially arranged for the purpose, where they are set in trays or earthen pots of water to open. As they do so, boys and girls gather them into bunches and pack them for shipment. Every grower has his regular customers; while the surplus goes to Covent Garden, London, and is sold at auction. The average price is about sixty-five cents per dozen bunches. The money spent in England daily for cut flowers is enormous, flowers from the Scilly Islands alone selling for something like \$300,000 annually (in three months) while Guernsey and Jersey supply, perhaps, half as much more, the retail price of which must be at least half a million dollars yearly, just for daffodils and narcissus, to say nothing of the hundreds of acres of roses, etc., that England grows on her own soil.

Family Herald.

To have a respect for ourselves guides our morals, and to have a deference for others governs our manners.

NOVEL USES FOR PAPER.

THE usefulness of paper is continually extending. For years it has been used for making car wheels, doors, bottles and other purposes aside from those which are so well known. German dentists are now using false teeth made of paper. They are said to give satisfaction, and have some merits which porcelain or mineral composition teeth do not possess. They do not break or chip, and are not sensitive to heat or cold, nor are they affected by moisture.

Krupp, the great German gun-maker it is said has made a number of paper cannon for use in the German army. The calibre of these guns is a little less than two inches, and they are so light that a soldier can carry one. They are intended for use in places where the heavy steel artillery cannot be placed. It is claimed that they are capable of greater resistance than steel guns of the same calibre.

A GIGANTIC MAP.

THE largest map in the world is the ordnance survey map of Great Britain, containing over one hundred and eight million sheets, and costing \$1,000,000 a year for twenty years. The scale varies from ten feet to one-eighth of an inch to the mile. The details are so minute that maps having a scale of twenty-five inches "show every hedge, fence, wall, building and even every isolated tree in the country. The plans show not only the exact shape of every building, but every porch, area, doorsteep, lamp post, railway and fire plug."

THE glory of love is that which takes delight in doing gratuitously what nobody else would do if paid for it.

* * THE * *

Juvenile Instructor

GEORGE Q. CANNON, EDITOR.

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EDITORIAL THOUGHTS.

CONDITION OF SUNDAY SCHOOLS.

IT IS with sincere regret that our observations have compelled us to reach the conclusion that in some of the stakes of Zion the Sunday Schools are not in as good condition as they were a short time ago. The Annual Sunday School conferences in the stakes have emphasized this conclusion, as they have too often shown a lack of preparation and an unfortunate want of interest in the minds of the officers. Again, the roll books of the schools often prove that the attendance of a considerable proportion of the teachers has of late been very irregular; so much so that the children have become discouraged and the schools are suffering.

The idea has grown upon us that many of the teachers have become tired. We think in some cases more has been required of them than they have felt able to attend to. A custom has grown up in some of the wards and stakes where a young man or woman has been doing good work in the Sunday School of calling him or her to take a leading part in the Improvement Associations, and *vice versa*. The growth and development of the Associations have made the duties of their officers more onerous than in days gone by, and as a consequence the calls made by the schools and the associations have been more than one person could conveniently attend to.

We know that in some small stakes

and wards where the numbers are few and the material is scarce that it is almost impossible to do otherwise than impose numerous duties on the same person. As long as the present conditions remain this difficulty will exist. But we think that in the larger branches of the Church the offices of the various organizations might with great advantage be more widely divided than is often the case at present. The presiding officers find that a certain person is faithful and true, active and intelligent in one position, that person's name is prominently before them, and nothing is more natural than that same person should be chosen to fill other positions of trust and responsibility. The result is that these brethren and sisters are overworked, and as a consequence do not perform the duties devolving upon them as well as they would do if less were required of them. In this relation we suggest to Presidents and Bishops the wisdom of dividing the labor in the church; and as the representatives of the Sunday Schools we ask that, where practicable, brethren and sisters who work in the Improvement and Primary Associations, in the Religion Classes and elsewhere, be not called to labor in prominent and responsible positions in the Sunday Schools, and that those doing good Sunday School work be not called to responsibilities in other societies. We think that the adoption of this policy and practice will have two good results. In the first place it will bring more members of the Church into active work; in the second, the work done will be better done. On the other hand, two causes of complaint will be removed; that of the overworked, that he has more to do than his share; that of the unemployed, that he is neglected and never is asked to perform any hon-

orable labor in the building up of the Kingdom of God.

The diffusion of labor and responsibility in the Church is one of the means of its rapid growth. No ward or other Church organization will increase as rapidly where the work is done with the honors held by the few, as where these labors and these responsibilities are more widely and more evenly diffused. One great object of a good President or wise Bishop is to keep as many of his people actively engaged in good works, in labors of love, as possible. Those who do not work for God and His cause are generally drags in the body politic of the Church. The greater the proportion who have an active interest in the work, the better for the ward, the better for the stake. It will be more thrifty, will grow more rapidly, there will be less evil said and done, less division, less back-biting, and altogether more of the Spirit of God, of peace, and of true progress.

TWO ZIONS.

WHEN Abraham wandered as an exile for conscience's sake down toward Egypt he halted in the land of the Canaanites and builded an altar, for God had appeared to him and promised him the land where he stood as an inheritance forever. When the great patriarch left Egypt he returned to Canaan and for three generations his descendants dwelt in the land of Promise until they were driven out by famine. During the Egyptian captivity they multiplied wonderfully and when at length the Lord determined to redeem Zion He had a great nation to lead back.

It was a marvelous exodus. The wonders began when the pillar of cloud and fire came as a heaven-sent guide. At Moses' command the waters of the Red

Sea divided, permitting the Israelites to pass safely through and closed again to the destruction of their enemies. Manna and quails were daily supplied them for food. They heard the voice of God and saw the manifestations of His power. When at length they were ready to enter and take possession of Canaan the Lord was still with them. He fought their battles and brought them into the promised land as He had taken them out of Egypt with a mighty hand and outstretched arm.

When Joseph Smith, the modern Prophet, first visited Missouri in the year 1831, the Lord revealed that the western Zion should be established at Independence, Jackson County, and under the Prophet's direction a prayer of dedication was offered. Many of the members of the Church began immediately to move from the East to settle the land and prepare to build the city and the temple. Their journey was accompanied by many hardships, and the manifestations of divine favor were seldom external, but consisted mainly in the presence of the Holy Spirit.

These pioneers did not come into Missouri as a conquering army, as the Israelites had come into Canaan, but very soon a conquering army was raised by their enemies and a warfare begun against them. So violent did it become that in 1834 the Saints were driven from Jackson County across the Missouri River into Clay County. In 1836 they were asked still to move on, and in 1839, after the state had been dishonored by the blood of martyrs, the Saints that remained were driven forth. They were made to flee from their homes and the land they had hoped to dwell upon till Jesus comes, and yet they suffered imprisonment, outrage, murder, without one word of complaint.

At the present time the sites of both the Old and the New Jerusalem are occupied by strangers. Israel has not yet been gathered home, and the Latter-day Saints are still awaiting permission to go back to Missouri. But the day is at hand when the Lord will restore these places to their rightful owners, and then there will be manifestations of divine power equal to those shown ancient Israel, combined with the integrity, the virtue and the unfaltering faith of those who sought to establish Zion in this dispensation.

IN THE LAND OF THE CZAR.

XIX.

LEAVING St. Petersburg, the metropolis and modern capital of the czars, we will turn our faces toward Moscow, the ancient seat of the empire, and still the first city of Russia in the hearts of the people.

The journey from the new metropolis to the old, a distance of over four hundred miles, once consuming four or more days with droskies, diligences, or sledges, can now be completed with ease in thirteen hours by fast express, or in fourteen to seventeen hours by the slower trains. This railroad was the second line constructed in Russia; the first as already stated was a short stretch of but seventeen miles, made to connect St. Petersburg with one of the favorite imperial retreats, Czarsko Selo.

The line between the two capitals follows the proverbial course of the crow's flight, deviating neither to right nor left, and leaving many villages, and some towns of considerable size at an inconvenient distance. The usual explanation offered is to the effect that Nicholas I. under whose orders the

road was built, suspected that bribery had been the chief inducement of the engineers in proposing the winding course leading from town to town as submitted for the imperial approval; and that as the most expeditious manner of settling the matter, his majesty with pencil and ruler drew a straight line between the two cities on the map before him, and remarked "You will construct the road so." Unfavorable criticism on this autocratic mandate has given way to admiration for the czar's action; for it is now seen that the greater part of the traffic on the road is between the two termini, and a great saving of expense has resulted from making the line as short as possible. The road is kept in excellent condition; the carriages, being of the better class already described, are all that can be desired.

It may be said in general of Russian railway systems, that the convenience of the traveling public seems to have been considered but lightly if at all. The chief purpose in the projection of steam highways is to secure the most advantageous means of transporting troops between places where their presence is most likely to be required; and on existing lines, if bodies of soldiers are to be moved, all civilian travel and freight transportation may be peremptorily stopped. All Russian railways are owned directly by the government, that is the czar, who regards them primarily as military roads, to be used for purposes of ordinary traffic only as they are not in service for the transportation of soldiers or army supplies.

We can see little of Moscow as we approach the city by train; to get a general view we must go from the station to one of the natural elevations on the outskirts, or better still, ascend

one of the many elevated structures within the walls. Our first picture gives a view as obtained from the museum building.

When observed from a convenient distance, Moscow presents a sight of unusual beauty. The irregularity of the streets, the seeming confusion with which buildings of high and low degree are huddled together, the countless towers and domes all brilliantly colored, and not a few of them richly gilded, the green roofs of the houses, the profusion of palaces, castles, and other im-

acteristics of city and country here run together. Within a stone's throw of some great public edifice may be a number of cottages, each with its garden patch and out-houses in the truest rural style; and we need scarcely journey to the suburbs to find izbahs, or peasants' dwellings, as dilapidated, and the inmates as unkempt as may be found in the less populous interior.

St. Petersburg has been described in these pages as the result of artificial growth; a city made to order to gratify the whim of a powerful autocrat; to such Moscow offers a pronounced contrast. Moscow has grown; its present condition has resulted from a course of development, which while disturbed and often interrupted, marked indeed by many a period of retrocession, is nevertheless to be regarded as natural. Some acquaintance with the important points of the city's history is essential to a proper understanding of its present state. The city is built on the banks of the river Moskva; in the language of the country the name of the city is identical with that of the stream, spelled *Mockba*, pronounced *Moskva*.

The history of Moscow dates from 1147, when a "kremle" or fortified stronghold was established on the site of the existing Kremlin, with a present fame that is world-wide. In 1238 the place was sacked and almost entirely destroyed by the Tartar Khan Batou or Baty. Fifty-five years later it was again despoiled by another Tartar destroyer, the Khan Nagai. In 1389 it became the capital of Muscovy, since which time it has had a course of growing importance in spite of repeated devastations, and notwithstanding the forced prominence given to St. Petersburg. It was ravaged by fire in 1536 and again in 1571; the first time possi-



VIEW OF MOSCOW FROM THE MUSEUM BUILDING.

posing structures, the strange vehicles, and the motley crowds of pedestrians in the foreground, suggest thoughts of oriental conditions, and call to one's mind the fables of enchantment. However, the illusion is completely relieved by a closer inspection.

Descending to the common level, we will find the streets narrow and crooked; with but few exceptions poorly paved with rough and irregular blocks of stone, all in an execrable condition of neglect; the sanitary provisions few and bad, and a general state of uncleanliness. Char-

bly by accident though probably the result of incendiary violence; the second time in consequence of a Tartar uprising which cost the lives of over a hundred thousand people. Again in 1611 the city was devastated by fire as an incident of the Polish wars.

But the most extensive destruction of all was visited upon the place in 1812, when fully nine tenths of the city was reduced to ashes. This conflagration was of the greatest historical importance, marking as it did the beginning of Napoleon's downfall. Here the ambitious conqueror met his great reverse. Readers of history know something of Napoleon's invasion of Russia at the head of over half a million men, proudly styled the Grand Army. The forces of the czar attempted to turn the tide at Borodino, but were compelled to retreat to Moscow. This was in the middle of September, 1812. Napoleon's purpose was to capture the city, and therein establish himself for the winter. Alexander, realizing his inability to stop the invader's triumphal progress by offering open battle, and knowing that if the army was permitted to winter in Moscow, St. Petersburg would fall in the spring, resolved to sacrifice the city, and thus destroy the invading hosts. The French entered Moscow, but found it practically deserted and empty of food, which the modern Cæsar had confidently expected to find in abundance and upon which he depended for the subsistence of his legions through the dreaded Russian winter, which was then upon them. On the night of the day after the occupation of Moscow by the French, the city was fired by the czar's special command. In vain did the invaders struggle against the flames. Starvation or death by exposure stared them in the face; and Napoleon was

forced to the dreadful alternative of ordering a retreat. This was begun October 19th, 1812. The story of terrible suffering endured by the retreating army, from cold, famine, and repeated attacks by the Russians has been written by many a skillful pen. But a remnant of the Grand Army lived to reach home; it is recorded that the unsuccessful invasion of Russia cost Napoleon the lives of over three hundred thousand men.

The conflagration itself impressed Napoleon by its terrible grandeur; and years later when at St. Helena the fallen monarch referred to the scene as "the spectacle of a sea and billows of fire, a sky and clouds of flame; mountains of red rolling flames like immense waves of the sea, alternately bursting forth and elevating themselves to skies of fire, and then sinking into the ocean of flame below." He added, "Oh, it was the most grand, the most sublime, the most terrific sight the world ever beheld."

The work of rebuilding the city was begun in 1813; and was carried forward with great energy. Many of the ancient structures were restored, as nearly as was possible to their former condition; there was little attempt to improve on the former plan. Moscow was to be restored if possible, not to be replaced by a modern city, a second St. Petersburg. The distribution of the buildings, the location of the streets and the like was made as before; and thus resulted an arrangement as confused, and an association as incongruous as had characterized the Moscow of old. The city today is to the patriotic Russian the rightful capital of the empire; it is regarded as the holy city, the seat of the church, and the sanctuary of the nation. Its population at present numbers

nearly a million souls, embracing a multitude of nationalities and tribal divisions. Intense rivalry exists between St. Petersburg and Moscow, the cities standing as representatives of the old and the new.

Following the determined efforts of Peter the Great, to establish a modern metropolis on the Neva, and to kindle the spirit of reform among his people, a craze for what was new and foreign seized the nation. This revolution, almost as artificial as it was violent and sudden, was followed, as might have been predicted, by a strong reaction. Societies were formed to resist the encroachment of foreign innovations, to keep Russia truly Russian. Most important among these organizations with motives professedly patriotic was that of the Slavophils. These established their headquarters at Moscow, and years ago exercised a decided influence in the affairs of the nation, their eccentricities and the extreme measures which they sought to prosecute resulted later in loss of power. Wallace has described the Slavophils a set of fanatics, who some half a century ago "were wont to go about in what they considered the ancient Russian costume, who wore beards in defiance of Peter the Great's celebrated ukase, and Nicolas' clearly expressed wish anent shaving, who gloried in Muscovite barbarism, and had solemnly sworn a feud against European civilization and enlightenment."

The boundary of the city, marked by parts of an ancient wall, and still spoken of as the outer wall, is more than twenty miles in extent and forms a very irregular outline. Within are two main streets or boulevards, running in concentric fashion about the Kremlin, with radii of a mile, and a mile and a half

respectively. The city may be regarded as consisting of four parts, first among which is the Kremlin itself; then follow the Kitai Gorod (Chinese city) which escaped with little injury the conflagration of 1812, the Beloi Gorod (White city) and the Zmelnoi Gorod (Green city).

We will be following the established custom among visitors to Moscow if we repair first to the Kremlin; and in so doing we may conveniently pass the Porte Rouge, or red gate. This is shown in the second illustration. It may be taken



PORTE-ROUGE, OR RED GATE, MOSCOW.

as a good example of the commemorative architecture of Russian cities. This structure is situated in the north-eastern part of Moscow, it was erected by Muscovite merchants in 1742, at the coronation of the empress Elizabeth Petrova. It is richly ornamented by columns and bas-reliefs, and supports a bronze statue emblematic of victory.

J. E. Talmage.

(TO BE CONTINUED.)

THE wise and active conquer difficulties by daring to attempt them.

TOPICS OF THE TIMES.

THE FIRST PRESIDENCY REORGANIZED.

ON THE 13th day of September Lorenzo Snow was chosen by the quorum of Apostles by unanimous vote as President of the Church of Jesus Christ of Latter-day Saints. Though the duties of the Apostles often call them away from home and it is almost never that they are all together yet every man was present at the meeting when the choice was made. There was no expectation that such important work would be done until the meeting was in progress. Then the Spirit of the Lord moved on the brethren and they testified that their duty was to choose Apostle Snow as the President of the Church. There was no difference of opinion in the matter. If there had been the selection would not have been made for one dissenting vote would have prevented action.

President Snow did not seek the office, though he knew it would be given to him. He had sought the Lord in his priestly robes in the Temple to learn His will and the Lord had revealed that he would be the next President. Though the Apostles were ignorant of this, yet the inspiration that led to the action was from the same source. President Snow named as his Counselors the men that had held these positions under his predecessors, Presidents Taylor and Woodruff, and the quorum ratified his choice.

Of course what the Apostles did does not complete the affair, for the whole matter must go before the Church. When assembled in conference the members will declare by vote whether they will sustain President Snow and his counselors as prophets, seers and revelators and as the first presidency of the Church. At that time, too, or at some future time, one more Apostle

must be chosen and then the general organization of the Priesthood will be complete.

PRESIDENT LORENZO SNOW.

IT may seem not at all needful that a sketch should be given of the life of President Lorenzo Snow. He has been an Apostle and a prominent man in the community so long that most of the Saints are acquainted with him and with what he has done. Yet his succession to the presidency of the Church creates such a peculiar relation between him and the members, that there is naturally a desire on their part to know more of the details of his life. It is an interesting subject to the young Saints, especially, since President Snow is one of the few left who can be said to have belonged to the same generation as the Prophet Joseph and who associated with him as men.

President Snow was eight years younger than the Prophet. He was born April 3rd, 1814, in Mantua, Portage County, Ohio, not a great distance from Kirtland. As he grew up he acquired studious habits and a serious, thoughtful mind. He aimed at a military career and sought to educate himself in soldiery. A happy fate has led him to devote his strong energies during a long life-time to the promotion of peace. It is possible that as a young man he misjudged his character in considering himself adapted to the profession of warfare, and yet many qualities of the honorable soldier are essential for the missionary, pioneer, and leader of a people.

After some preparation at a high school and under a Hebrew tutor, President Snow entered Oberlin College and there completed his education. Oberlin was strictly Presbyterian and its reli-

gious teachings were very unsatisfactory to the young man. His sister Eliza R. Snow had joined the Church, and at her invitation he came to Kirtland to study Hebrew. He was brought into association with Joseph and some of the Apostles, and though he had come purely for educational purposes he soon grew interested in the Gospel, and in June, 1836, was baptized. A short time after baptism it occurred to him that he had not received a certain knowledge that the work was of God, and he was sorrowful. When evening came he retired to a place in the woods where he was wont to offer prayer. He began, and at the same moment he heard a rustling sound above, and the Holy Ghost came down upon him. All doubt immediately vanished and a fixed knowledge took its place.

President Snow was ordained an Elder in Kirtland and in the spring of 1837 was sent on a mission. He traveled about in Ohio, depending on the Lord for food and shelter, and met with considerable success in his labors. He returned in time to join the Saints in moving from Kirtland to Missouri, in the spring of 1838. On the way he was stricken down with bilious fever and suffered terribly.

His father had settled at Adam-ondi-Ahman, and at that time in this prairie country all kinds of game were plentiful. After President Snow's recovery he took his gun one day to hunt wild turkeys for pastime. He had always been extremely fond of hunting, but now the gentle influence of the Gospel on his mind was shown. He thought of the pain his sport would cause and the desire to kill left him permanently.

As soon as he had regained his health he felt impressed to offer himself for further missionary work. For a year he

preached in Missouri, Kentucky and Ohio, and had many adventures and hardships. He was threatened with destruction on the Missouri river, at the hands of mobs and through disease, brought upon him by exposure. During the winter of '39 and '40 he taught school in Ohio and in the spring he went to Nauvoo, Illinois, whither the Saints had been driven during his absence.

Less than a month after President Snow reached home at La Harpe, near Nauvoo, he was called on a mission to England. He set out about May 20th, 1840, borrowed money to take him on his way and suffered the miseries of deck passage during a six-weeks' trip on the ocean. His work in England was very successful. Responsible positions were given him and during the last two years he presided over the London conference. During this time he presented Queen Victoria and Prince Albert each with a Book of Mormon. On his return trip he was placed in charge of about two hundred and fifty Saints and they arrived at Nauvoo April 12th, 1843.

During the following winter President Snow again taught school and was eminently successful where former teachers had been turned out by the rough fellows that attended. When school was over he was called to engineer in Ohio for Joseph Smith, who had been placed in nomination for the presidency of the United States. His work was cut short by the Prophet's assassination.

So constantly had President Snow been laboring in the ministry that the subject of marriage had not seriously entered his mind. Joseph, before his death, explained plural and celestial marriage to him and showed him that matrimony was a great duty of life. As

soon as practicable, therefore, he began courtship. He won the love of two good women and married them both at the same time. It was not long before he had added two more wives to his household. These marriages were entered into with the mutual understanding that the husband was a minister of the Gospel and might at any time be called from home, and also that it might be his duty in the future to take more wives.

On the 12th of February, 1846, President Snow left Nauvoo and crossed the Mississippi river. It was foreseen that the city would soon fall into the hands of the mob, and though it was severest winter the Saints began to leave their homes and go westward into the wilderness. A temporary settlement in Iowa was made and the place called Pisgah. President Snow was appointed to preside in the spring of 1847 over the Saints there, and in the spring of 1848 he set out for the valley as captain over a hundred.

For about a year he mingled with the Saints in the valley. Of course during that time he was very busy. His household was large and it had to be sheltered and provided with food. He was also ordained an Apostle February 12th, 1849, and in this position he was called to various public labors. He took active part in the first public celebration in Utah, on the 24th of July, 1849; and that celebration was a most patriotic and interesting affair. He also traveled among the people soliciting contributions to help the destitute Saints across the plains.

On the 19th of October he set out from home, in company with John Taylor, Franklin D. Richards, and other brethren, for another mission. He had been set apart to carry the Gospel to Italy and

neighboring countries. On the sparsely inhabited desert, chosen as a resting place by the Saints, in one log house with earthen roof he left his wives and children with no resources outside themselves to supply their wants. He, without any knowledge of a Continental tongue, was setting out to bear an unpopular religion to the very heart of civilization and culture and of Catholic influence. He knew not how many years he would be absent, how much persecution he would have to endure, even whether his life would be spared.

He traveled across the plains, sailed to Liverpool, passed through England and France and down into Italy. His attention was soon turned to the Waldenses, a Protestant people living at the foot of the Alps, and nearly all his missionary work in Italy was done among them. The Italians are not much inclined to receive the Gospel but a considerable number were converted and baptized through the labors of President Snow and the Elders with him. On this mission *The Voice of Joseph* was written and published in French and the Book of Mormon translated into Italian and published by President Snow. Under his direction the Gospel was carried to Switzerland. After traveling through many lands he returned home after nearly three years' absence.

The next call made upon him was to lead fifty families sixty miles north from Salt Lake City and settle them there. He went cheerfully to work, laid out a city, named it Brigham after President Young, and soon was at the head of a flourishing settlement. He moved his family there, and with his whole soul entered into the labor of bringing welfare and prosperity to the people. He set them a wise example in work and in recreation; he established industries and

theatrical companies and at the same time was the spiritual guide and authority to the Saints.

Under President Snow's supervision probably the most successful co-operative system ever attempted grew into existence. The people were taught home industry on an extended scale and nearly everything used by them was supplied at one of the departments of the general organization. The people were united in the ownership and profits and advantages of unity were demonstrated. The woolen mill gave employment not only to the operatives but to the herders and shearers of the sheep owned by the company and to the planters and pickers of cotton on the company's plantation in southern Utah. The tannery supplied the material for the manufacture of boots and shoes, harness and saddles. The dairy encouraged the raising of cattle. The interests of one were made the interests of all and prosperity ensued.

When President Young learned of the actions of Walter M. Gibson, who had been sent as a missionary to the Hawaiian Islands he immediately sent a committee to investigate conditions there. President Snow was one of the number. Together with Apostle Ezra T. Benson and Elders Joseph F. and Alma Smith and W. W. Cluff he left Salt Lake City at the beginning of March, 1864, and traveled by stage to San Francisco and by steamer on to Honolulu. In landing, while a heavy surf was running at Luhaina, a harbor of the island Maui, the boat was overturned and President Snow almost suffered death. For a time his body could not be found and it was only through the courage and persistent search of Elder W. W. Cluff that it was recovered. When at last they did find it and take it to shore all signs of life were

gone. By vigorous treatment and by faith he was resuscitated. The Sandwich Island mission was set in order, Gibson was cut off the Church, and the brethren returned home.

In the autumn of 1872 President George A. Smith formed a party and proceeded to Palestine. President Snow and his sister Eliza R. Snow Smith were chosen as members of the company. They visited the principal cities of England, Holland, Belgium, France, Italy, Egypt, Palestine, Syria, Greece, Austria and Germany. They met many notable and influential persons and performed the work for which they had gone abroad.

When the First Presidency was organized after the death of President Taylor, Lorenzo Snow became the Senior Apostle and President of the quorum. He has filled the office in a most satisfactory manner. His demeanor has been unassuming yet dignified and he has preserved the best of feelings among those over whom he has presided. He has worked quietly, but he has worked well.

After the Salt Lake Temple was dedicated in the spring of 1893, President Snow was appointed to take charge of the work there. During these five years he has gained the love and full confidence of every person associated with the Temple work. Under his direction a vast amount of labor for both the living and the dead has been performed.

President Snow has lived a useful life, and never shirked a labor that has been put upon him. His nature is gentle and it is also strong, and he deserves and has the love and the respect of all the Saints. He is worthy of the Priesthood and the position he holds. He is a man of God.

The Editor.

Our Little Folks.

FRITZ.

ONCE upon a time there was a little boy, who lived with his parents and younger brothers and sisters in the midst of a great German forest.

They lived far from any town, far even from their nearest neighbors.

They had not many of the things that children usually care for, but they had always plenty to eat, and plenty of warm clothing in the winter-time, and their father and mother worked for them and cared for them constantly.

But this little boy whose name was Fritz, grew discontented. He threw away all the toys which his father had made for him.

"They are always the same old things," he said; "if only I had some new ones!"

When asked to go for a walk he refused, and away he went by himself.

He walked on and on, not thinking where he was going, until he suddenly discovered that he was in a part of the forest where he had never been before.

He was frightened when he saw this, and tried at once to make his way back; but he only lost himself more and more. Hungry and tired, he threw himself down on the grass and burst into tears. After lying for some time with his face buried in his hands, he heard a voice close beside him saying—

"What are you crying for, my little boy?"

Fritz looked up in great surprise, and saw a man standing beside him, very richly dressed, and a crown sparkling with jewels set on his head.

Fritz was able to stammer out—

"Who are you?"

"Never mind who I am," answered

the man. "Tell me what you are crying for."

"I am crying because I am lost."

"Oh, is that all?"

"No; it is not all. I am tired of always waking every morning and seeing the same old dark trees, and tired of playing at the same old games, with the same old toys; and I am tired of taking the children the same walks through the forest."

"Come with me, then," said the man, "and I will take you to a new land where you will have new clothes and new toys, and where you shall always do just exactly as you please. Would you like to come with me there, or shall I set you in the path for your old home again?"

"Oh! I will come with you please," said Fritz, eagerly.

So they traveled on and on, until they came to a lovely land where all was fresh and new, and where everything that Fritz had ever wished for was waiting for him.

But in the morning, when he awoke, and found everything so new and strange, he was frightened and cried a little. Then the man who had brought him there came and asked him why he wept.

"Everything is so new," sobbed Fritz.

"But only yesterday you were crying because everything was so old," said the man. "Come and see all the new things I have got for you, and you won't think of that any more."

So Fritz dried his tears, and played very happily for a time.

Then he began to remember about his little brother, who had been his constant playmate, and thought how delighted his baby sister would be to see these lovely toys, and then all his playthings lost their interest for him, and he wished to be home again—home

with the old toys, and with the children that they might share his play with him.

He was still discontented, until at last the man with the crown on his head took him back the way he had come, and set him on a part of the way he knew.

"Good-by, little Fritz," he said to him then, "you have a lovely new thing to take home with you." And the man disappeared as suddenly as before he had appeared.

Fritz hurried to his mother at home, and after all the greetings were over he told her what the strange man had said. She replied:

"My dear boy, you have indeed brought something new home with you. You have brought a new heart, with new love for the old ways, and new hands to pick up all your neglected tasks."

A. H. Moncur Sime.

BLIND BESSIE.

I KNOW the children of Utah are grateful to God for the blessings which they enjoy—kind and loving parents, plenty of good things to eat, beautiful homes, and many other comforts of life. But I believe if they could see the wretched condition of the children of other lands, even the great, rich land of England, they would appreciate more and more the blessings which they have received from the hands of a kind and gracious Father.

This little story has a double lesson to teach. From it my young readers will learn—first, to appreciate more fully the blessings they enjoy; and in the second place they will see how God rewards those who do good, and make sacrifices for the sake of others.

Some years ago there lived in the town of S—, England, a poor family

by the name of Stevenson. The family consisted of father, mother, and a little daughter Bessie. That they were in poor, miserable circumstances was entirely the fault of the father—he was a drunkard. The money which he should have used to feed and clothe his wife and child was spent in the cursed wine-shop. Then when it was all gone, he would return home in an angry mood, to insult and abuse the one he had vowed to love and honor.

In such an unholy atmosphere little Bessie Stevenson had lived for ten years. Often when she sat at night on the doorstep of the miserable garret in which she lived, she would lift her innocent blue eyes to heaven and breathe a prayer: "O God, my Father, spare me, that I may grow up to be a woman, that I may be able to work, and comfort mother."

Had it not been for her mother, Bessie would have been thankful for death to come to her, so that she could get away from the sorrow and misery in which she lived and by which she was surrounded. But she loved her mother dearer than her own life, and for her sake she wanted to live to be a woman.

A few years later her father, in a drunken brawl, was stabbed, and a few days afterward death claimed him for his victim. He was buried by public subscription, and left his poor wife and child in poverty.

About two weeks after her father's death, little Bessie went out one morning in search of work. She returned in less than an hour to her mother with the good news that she had been promised work in a pottery establishment, in which common majolica ware was manufactured. Her wage was to be two shillings a week.

This is a deadly work. Raw white lead

is one of the ingredients used for making those hideous, highly-colored glazed flowerpots, vases, and other so-called ornaments, and in the majority of cases it requires only about twelve or eighteen months constant work of this description to make the poor little workers entirely blind.

Bessie worked at the business about a year. At the end of this time she felt violent pains in her head. But she would not complain, neither would she give up work. A month later she was seized with attacks of paralysis, and then she had to stop work.

One morning on getting up she said to her mother: "Mother, it is very dark. I can scarcely see. Is there going to be a terrible storm?" The sun was shining brightly, and it was soon discovered that little Bessie had become totally blind.

The poor mother was almost broken-hearted. It was for her sake that her little daughter had worked day after day among the poisonous lead; it was for her sake she had felt so much pain and was now blind.

But Bessie would not allow her to say so. "Don't cry, mother," she would say, "God will bring us out all right."

And God did bring them out all right. A rich lady, hearing about Bessie and her mother, called upon them. When she saw their condition, her heart was filled with pity. She gave the mother some money and made her a monthly allowance sufficient to keep her comfortably. She sent Bessie to a school for the blind, where she was taught to read. The Holy Bible was her constant study and delight, and at the end of four years Bessie, through the influence of kind friends, was engaged by the Established Church of England as a Scripture reader. She went from house to

house reading the scriptures to the aged people, for which she is paid a handsome salary.

We can see by this little story how kind the Lord is to those who put their trust in Him. He has said that "He will never leave them nor forsake them," and in the case of little blind Bessie we see how God has kept His promise.

W. A. Morton.

ALMOST HUMAN.

CLOSE to my window, as I write this, I see a wren's nest. Three years ago I drove some nails in a sheltered corner; a pair of wrens built their nest there. The old birds often come into my office and sing. One of them has repeatedly alighted on my desk as I have been writing, saying plainly by his actions, "You won't hurt me. We are friends." A few years since, in a knot-hole in a dead tree, near a path from my office to my house, lived a family of wrens, with whom I had formed a very intimate acquaintance. One day while I was passing in a hurry I heard the two old birds uttering cries of fear and anger, and as I got past the tree one of the wrens followed me, and by its peculiar motions and cries induced me to turn back. I examined the nest and found the young birds all right, looked into the tree's branches, but saw no enemies there and started away. Both birds then followed me with renewed cries and when I was a few yards away they flew in front of me, fluttered a moment, and then darted back to the tree. Then one of them came back to me fluttering and crying, then darted from me near to the ground under the tree. I looked, and there lay a rattlesnake coiled ready to strike. I secured a stick and killed him, the wrens looking on from the tree; and the

moment I did so they changed their song to a lively, happy one, seeming to say, "Thank you!" in every note.—*Montreal Herald.*

FOR RECITATION.

The History of—What?

My uncles and aunts and my cousins and I
Once lived all together beneath the blue sky.
Our houses all stood in the straightest of rows;
The weeds were kept out from between them with hoes;
We all wore green clothes trimmed with silk thread so fine,
And held our heads high; for a gadding old vine
Had rented the ground floors in our Shady Row,
And we were a most select family, you know.

Lord Bee and Miss Bird came a-visiting us;
Old Mr. North Wind, with his bluster and fuss;
And sweet Lady Sunshine and gentle Dame Rain
Both came and called on us again and again.
One day—I remember, 'twas early in fall—
There came a great change; and we, houses and all,
Had to move close together as poor people do.
I really think it was "shocking;" don't you?
The season grew late; I had changed my green gown
For a waterproof cloak of a pale yellow brown,

When another change came. With a snap and a toss,
We were tumbled out into the cold, with the loss
Of all of our clothes; and we fell in a heap,
And first went a-riding, then took a long sleep.
We wakened in winter, 'mid whiteness and storm;
But farmer John's kitchen was roomy and warm.

A boy and a shovel, a basket, and we Were soon well acquainted. We rattled in glee
Out over the floor in the fire light bright,
And danced till wee Blue Eyes laughed out with delight.
We traveled next day, at a jolly, smooth pace,
Through crisp winter air, to a powdery place,
Where big, whirling wheels whirled around and around,
With a dust and a jar and a racketing sound.

My uncles and aunts and my cousins and I
Soon grew into something soft, yellow, and dry;
And, quick as a wink, we were shut in a sack;
Then a toss and a word and a ride, and we're back,
Back into the room where we frolicked last night,
Where the kettle boils fast and the fire burns bright,
Where Wee Blue Eyes waits, bowl and bib, curls of silk.
Come, now; if your hungry, here's porridge and milk.

Gladys Hyatt.

FOR THE LETTER-BOX.

HAWGOOD, FREMONT CO., IDAHO.

DEAR LETTER-BOX: I like to read the little letters that the children write. I should like to ask the Editor if it is keeping the Word of Wisdom to drink chocolate. I have four sisters, Grace, Pearl, Ada and Elsie. And we have three brothers dead.

George B. Bean.

BROTHER GEORGE B. BEAN: Your question concerning chocolate and the Word of Wisdom, I consider very timely and important. I know some other little boys who ask the same question; and they are answered that where there is any doubt as to whether a thing is forbidden or not, it is always safest to let it alone. But feeling neither qualified nor authorized to answer your question definitely through the Letter-Box, I shall hope with you that the correct answer will be given by the Editor of the JUVENILE INSTRUCTOR.

L. L. G. R.

GLENWOOD, UTAH.

DEAR LITTLE LETTER-BOX: I love to read the little letters. And I have great faith in the prayers of children. About six years ago my auntie was very sick. She was so near death that nothing but the goodness and power of God could have kept her alive. The Elders came in and administered to her, and the Relief Society held a fast meeting and prayed for her. She was First Counselor to the Stake President of Primary Associations, and the Primary held a prayer meeting for her, and she commenced to get better while we were in the prayer meeting, and kept on until she was well. That strengthened our faith very much.

Ruby Bell, age 12 years.

GLENWOOD, UTAH.

DEAR LETTER-BOX: I will write about my aunt's twins. When they were babies we thought nothing else could be so cunning as those baby boys. They were so near alike that we had to keep a red ribbon on the arm of one and a blue one on the other, to tell them apart. They were named for their two grandfathers, Reuben Edward and Rodney Thomas. One time one of the twins was sick, and aunt was walking the floor with it, when uncle came in and asked how it was then. When they came to find out, it was the well one that aunt was nursing, and the sick one was in the cradle.

Ada Bell, age 10 years.

AFTON, WYOMING.

DEAR LETTER-BOX: I am a little boy seven years old. I have a little brother five years old, a little sister Sarah three years old. We have nice Sunday Schools, our teachers tell us many pretty stories, and teach us to sing nice little songs. My brother and I can sing. Little Sarah can get a tune, but she cannot say all the words plain. I do not go to school in the winter, but papa and mamma give me a lesson at home every day. I am in the third reader and am learning the multiplication table. Shem is in the first reader. We have a nice cow named Pansy. She gives a lot of good milk.

Jesse Davis.

CENTERVILLE, UTAH.

DEAR LETTER-BOX: I have a pet cat that is black and white, and a pet calf, red and white. I have a brother named Willie and three sisters named May and Lily and Daisy. I do not like to hurt or kill anything, for their spirits will live and can tell who hurt them.

Ralph P. Wright, age 8 years.

Important.

It is only a matter of a few days now until the Fall Conference time arrives, when we shall again have the pleasure of a visit from many of our brethren and sisters. This is an event looked forward to with much anticipation by all the people of Salt Lake as they are always glad to receive a visit from their friends and relatives. It is to those of our visitors who take advantage of these semi-annual visits to do their shopping and buying that we want to say a word. A great effort is being made to make the advertising pages of the JUVENILE INSTRUCTOR of decided value to all its readers, so that they shall be a stand-by to those wishing to buy economically. No complaint has ever been heard or dissatisfaction expressed by anybody buying through the advertisements in the JUVENILE INSTRUCTOR, and some few who have been regularly taking advantage of the bargains offered are so well pleased that they have over and over again expressed their satisfaction and pleasure.

Now our main object is to increase the list of these regular patrons and this is one of the best times to do it. Those who have been ordering will of course continue to do so, but those who are timid now have an opportunity to make the rounds of the city and personally inspect the goods before buying. Just make a list of the advertisers or bring the JUVENILE with you so that you won't forget, and remember that the few articles mentioned in the advertisements are not all the bargains they have to offer; lack of space prevents mentioning them all, but if you say you saw them advertising in the JUVENILE INSTRUCTOR and want to know what they have to sell cheap, they will be delighted to take you through the store and point such articles out to you. The advertisers in the JUVENILE INSTRUCTOR are making great preparations to receive conference visitors and it is for you to see that they are not disappointed.

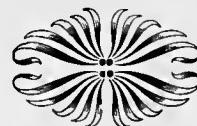
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Soap**



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IT + HAS + NO + EQUAL.



Best for all purposes and especially adapted for washing woolen goods. *



It will not injure Clothing, Skin or Paint.

FOR SALE EVERYWHERE.

CONFERENCE RATES

—via—

Rio Grande Western Railway

For the Annual Conference, L. D. S., at Salt Lake City, October 6th to 9th, inclusive, and the Eisteddfod at Salt Lake City, October 5th, 6th and 7th, the following rates are authorized to Salt Lake City and return via the Rio Grande Western Ry.:

FROM	RATE	FROM	RATE
Ogden	\$1.50	Mammoth	\$3.25
Roy	1.20	Silver City	3.25
Clearfield	1.10	Castilla	2.60
Layton .....	.75	Thistle	2.75
Kaysville .....	.60	Nebo	3.00
Farmington .....	.50	Indianola	3.00
Lake Shore .....	.40	Milburn	3.00
Woods Cross .....	.25	Fairview	3.00
Mill Creek Junction .....	.25	Mt. Pleasant	3.00
Le Grand .....	.60	Spring City	3.00
Barclay	1.05	Ephraim	3.00
Altus	1.35	Manti	3.00
Gogorza	1.55	Sterling	3.25
Kimball's	1.70	Gunnison	3.50
Snyderville	1.90	Salina	4.00
Park City	2.00	Sigurd	4.40
Murray .....	.25	Richfield	4.70
Germania .....	.25	Elsinore	5.00
Bingham Junction .....	.35	Joseph	5.20
Bingham	1.50	Belknap	5.50
Sandy .....	.50	Clear Creek	3.95
Riverton .....	.70	Colton	4.95
Lehi	1.25	Scofield	5.00
American Fork	1.35	Castle Gate	5.00
Geneva	1.50	Helper	5.00
Provo	1.90	Price	5.00
Springville	2.10	Sunnyside	7.00
Spanish Fork	2.25	Green River	9.50
Benjamin	2.25	Thompson's	10.00
Payson	2.35	Cisco	10.00
Santaquin	2.35	Fruita	10.00
Goshen	2.75	Grand Junction	10.00
Eureka	3.25		

Tickets will be sold on the following dates: From Ogden, Park City, Bingham, Springville, Silver City and intermediate points, from October 5th to 9th, inclusive; tickets limited to October 15th, 1898. From all other points, October 4th to 8th, inclusive; tickets limited to October 18th, 1898, except Grand Junction, Fruita and Cisco, at which points tickets are on sale only on October 4th, limited to date of issue on going trip, with final limit October 15th.

Denver and Return, \$18.00.

FESTIVAL OF MOUNTAIN AND PLAIN.

For the Festival of Mountain and Plain at Denver, a rate of one single fare for the round trip is authorized from all points on Rio Grande Western Lines to Denver and return. \$18.00 from Salt Lake City, Ogden, Park City, Bingham, Provo, etc. Tickets will be sold for trains of **October 1st and 2nd**, and will be good until **October 15th**.

Trains leave Salt Lake City at 8:30 a.m. and 7:40 p.m., carrying all classes of equipment of latest design.

Fall Opening ☺ ☺

SEPTEMBER 6, 1898.

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SYRACUSE, N. Y.

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THE PEOPLE'S FAVORITE

LEAVE SALT LAKE CITY:

- The Overland Limited" for Chicago, St. Paul, St Louis, Omaha, Kansas City, Denver and Park City 7 00 a.m
- The Fast Mail" for Chicago, St. Paul, St. Louis, Omaha, Kansas City and Denver 6 25 p.m

ARRIVE SALT LAKE CITY:

- "The Overland Limited" from Chicago, St. Paul, St. Louis, Omaha, Kansas City, Denver and Park City 3 10 p.m
- "The Fast Mail" from Chicago, St. Paul, St. Louis, Omaha, Kansas City and Denver 3 30 a.m

City Ticket Office 201 Main St., Salt Lake City.

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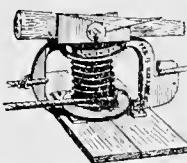
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1898.

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EASTERN EXCURSIONS

VIA



The Rio Grande Western Railway makes announcement of the following eastbound excursions:

Indianapolis and return... \$44.55 on August 17-18-19.
Omaha and return 32.00 on August 20.
Omaha and return 32.00 on August 26.
Cincinnati and return 44.60 on September 1-2-3.
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CURRENT TIME TABLE.

IN EFFECT JULY 17th, 1898.

LEAVES SALT LAKE CITY.

No. 2—For Provo, Grand Junction and all points East	8:30 a. m.
No. 4—For Provo, Grand Junction and all points East	7:40 p. m.
No. 6—For Bingham, Mt. Pleasant, Manti, Belknap, Richfield and all intermediate points	8:00 a. m.
No. 8—For Eureka, Payson, Provo and all intermediate points	5:00 p. m.
No. 3—For Ogden and the West	9:05 p. m.
No. 1—For Ogden and the West	12:30 p. m.
No. 42—Leaves Salt Lake City for Park City and intermediate points at	8:25 a. m.

ARRIVES AT SALT LAKE CITY.

No. 1—From Bingham, Provo, Grand Junction and the East	12:20 p. m.
No. 3—From Provo, Grand Junction and the East	9:00 p. m.

No. 5—From Provo, Bingham, Eureka, Belknap, Richfield, Manti and all intermediate points	5:25 p. m.
No. 2—From Ogden and the West	8:20 a. m.

No. 4—From Ogden and the West	7:30 p. m.
No. 7—From Eureka, Payson, Provo and all intermediate points	10:00 a. m.

No. 41—Arrives from Park City and intermediate points at	6:50 p. m.
Only line running through Pullman Palace Sleeping Cars from Salt Lake City to San Francisco, Salt Lake City to Denver via Grand Junction, and Salt Lake City to Kansas City and Chicago via Colorado points.	

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